

Implementasi Policy Revitalization of Local Values in Strengthening National Culture in Palu City

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Abstract: This research focuses on 2 (two) problem formulations, namely How is the effectiveness of the implementation of the revitalization policy of local wisdom values in strengthening the cultural character of the nation in Palu City ?. How are the inhibiting and supporting factors for the implementation of the revitalization policy of local wisdom values in strengthening the cultural character of the nation in Palu City? This study uses qualitative research methods. The results show: The implementation of the revitalization policy of the local wisdom values of Palu City has been effective. This can be seen from the results of the analysis of the 6 (six) variables under study indicate that the implementation of the policy has gone according to expectations. However, in terms of output, the implementation of this policy has not been optimal. Inhibiting factors for implementing the revitalization policy of local wisdom values in Palu City, based on the results of the analysis of the 6 (six) variables studied, it shows that there are 2 (two) factors, namely the weakness of the executor's ability to interpret the substance of the policy, still weak coordination between institutions. Meanwhile, the supporting factors are the presence of adequate human and financial resources, the characteristics of the executing agent, the attitude of the implementing agency, and conducive economic, social and political conditions.

Keywords: Local wisdom, Kaili tribe, Revitalization

I. INTRODUCTION

Indonesia is a large country gifted by God the Almighty with various potentials, both population potential and abundant natural potential. The population potential is not only a large enough number, namely 268,583,916 people (BPS, 2020), there is also a diversity of tribes / ethnicities as many as 1340 ethnicities (BPS census, 2010), which then creates a very fascinating cultural diversity, including language diversity. regions totaling 746 regional languages (Indonesian Language Center, 2013). Likewise, there are 6 (six) major religions as the official religion followed by the population, namely Islam, Christianity, Catholicism, Buddhism, Hinduism and Confucianism. The existence of the six religions has been constitutionally recognized by the Republic of Indonesia through Article 29 paragraph 2 of the 1945 Constitution.

In From the aspect of natural resource potential, the territory of the Republic of Indonesia which consists of 17,508 islands spread from Sabang to Merauke, and from Miangas to Rote Island, contains various potential natural resources which are

abundant both in the mainland and in the region. marine waters, all of which are invaluable assets of the nation.

Thus, the existence of the Indonesian state based on cultural, theological, demographic and natural realities, as described above, has a very meaningful meaning for all Indonesian people, so that it is not an exaggeration if the international community later dubs the State of Indonesia with the expression "a country like an emerald on the equator. "And some even hyperbole dub with the phrase" like a piece of heaven that fell to earth ". These two expressions are not exaggerated, because they are in accordance with the empirical facts possessed by the Indonesian people.

Careful the development of the Indonesian state during its reign since independence on 17 August 1945, the State of Indonesia has passed three periods of government, namely the Old Order period from 1945 - 1966, the New Order, from 1966 - 1998, and the Reform Order from 1998 - until now that is ongoing.

As usual, a country that is in the process of developing to become a developed and modern country, like Indonesia, of course, from the three periods of government, it is not immune from the various socio-political upheavals that occur as a consequence of the dynamics of change and development of Indonesian society. However, from the three periods of government, the most crucial socio-political upheaval was when there was a transition of government from the New Order government to the Reform Order in 1998. Why is that, because there was euphoria in society throughout Indonesia, during the reformation order that was Initially aimed at correcting and correcting mistakes in the practice of government during the New Order era, on the contrary, it has led the Indonesian nation to fall into the abyss of a multidimensional crisis in various aspects of the life of IPOLEKSOSBUDHANKAM which subsequently destroyed all the joints of national and state life. Various IPOLEKSOSBUDHANKAM problems that occur in the midst of post-reform Indonesian society include:

1. Adanya undermines the Pancasila ideology
2. Adanya political movements in several regions that lead to the disintegration of the nation

3. It happened a social conflict with religious nuances in several regions
4. The emergence of primordial sentiments in obtaining political resources.
5. Merely the attitude of nationalism and national insight in society

Condition social community as such, is an indicator of a shift in the cultural values of the nation that has the potential to threaten the unity and integrity of the nation within the Unitary State of the Republic of Indonesia. One of the alternatives to address the threat of challenges, obstacles and disturbances (ATHG) is reformulation, reconstruction, and revitalization of local wisdom values in an effort to preserve the nation's cultural values.

According to Haryati Soebadio, local Wisdom is also a cultural identity, a national cultural identity / personality that causes the nation to be able to absorb and cultivate foreign culture according to its own character and abilities (Ayatrohaedi, 1986: 18-19). Conceptually, local wisdom and local excellence are human wisdom that rests on the traditional institutionalized philosophy of values, ethics, ways and behavior. Local wisdom is a value that is considered good and true so that it can last for a long time and even become institutionalized (S. Swarsi Geriya in "Exploring Local Wisdom for Ajeg Bali" in Iun, [HTTp://www.balipos.co.id](http://www.balipos.co.id)).with the revitalization concept, Try Sutrisno (1993) in Mack Dieter, (1996: 146) states that: "The development of a nation that ignores culture will weaken the joints of the nation's life itself. Development that is not rooted in the fundamental values of the nation's culture will result in the loss of the personality and identity of the nation concerned. Such a nation will in turn collapse, whether due to the strong pressure from outside influences or by the loss of its own body.

This view is in line with the viewpoint of Saini (2009, 285-286) which states that: "Violent, violent behavior, corruption, continued economic downturn is a sign of the defeat of this culture. National character is shaped by the creativity of the nation itself. Creativity will be closely related to the welfare and resilience of the nation when facing the problems of the nation and the resilience of the nation when facing the problems of the nation, it is the creative that will stand up and steadfastly stand in the midst of other nations ... we need a reference to traditional culture which is dynamic and positive. found in all subcultures of this nation. "

The national benefits carried out by the government from independence to the Reformation Order have placed culture as an important asset for development with various strategies. Bambang Brodjonegoro (<http://www.ksi-indonesia.org>) noted that "Indonesia has a very rich and lively tradition and source of local knowledge. These two things can be a strong basis to help implement the national development plan ", " The Role of Culture in National Development ". Culture should be considered as an important asset that

contributes to national development. Furthermore, he underlined that Indonesia could only become a great nation if it was able to embody culture into national development.

Several turmoil that has caused instability in the IPOLEKSOSBU-DHANKAM sector, which includes social conflicts that occurred after the Reformation Order in Indonesia, such as inter-tribal conflicts in Ambon, Maluku Province in 1998, social conflicts in Poso District, Central Sulawesi Province in the same year, and social conflicts in Sampit District, Central Kalimantan Province in 2001 and various conflicts that occurred in other areas, including Palu City. The city of Palu in 2012 until the end of 2015 was also hit by social conflicts between villages such as Nunu and Tavanjuka, Lambara and Baiya, Lere and Baru, Duyu and Pengawu, and so on.

Based on this phenomenon, the Regional Government of Palu City sees the need for a government policy to intervene in conflict resolution through the local wisdom approach as an alternative to handling social conflicts that occur in Palu City. Based on these considerations, the Regional Government of Palu City established Regional Regulation No. 9 of 2016 concerning Kaili Traditional Institutions such as Sala Kana (nakaputu tambolo), Sala Baba (sala mpale), Sala Mbivi, and Ombo, and Givu to strengthen the nation's cultural values, namely the values of tolerance, kinship and mutual cooperation. To measure the extent to which the policy has been implemented, it is necessary to have a comprehensive evaluation of the policy performance.

Following up on this intention, the local government of Palu City has made several efforts to revitalize and re-actualize the value of local wisdom and social institutions. These efforts have shown good results, among others, the development of various local, national and international dialogues; growing understanding of diversity; The emergence of the statement of our *masintuvu*, we are united, we are strong, we are strong, we are marching together, we are strong and the escalation of horizontal local conflicts in society has decreased. Therefore, the development and fostering of local wisdom is directed at enhancing the human degree of the nation, through efforts to actualize national cultural values and strengthening cultural resilience in facing the swift flow of global civilization; increase the community's ability to appreciate the moral messages contained in every nation's cultural wealth and values; as well as encouraging synergistic cooperation between stakeholders in the management of cultural wealth.

In this phenomenon, the Regional Government of Palu City carries a culture-based development vision which in its sixth mission contains "the revitalization of the nation's cultural values". This mission is intended to revitalize local cultural values that focus on local wisdom values or in anthropological terms it is called local genius.

The revitalization of these cultural values was inspired by the experience of the people of Palu City in facing horizontal conflicts, to be precise in 2012-2015 that hit the community

sporadically where the police security apparatus together with the Indonesian National Army (TNI) and the government had tried to deal with various methods and strategies, but failed. resolve the conflict. Starting from this failure, the City Government of Palu tried to involve informal figures (religious figures, traditional leaders, community leaders) with a religious approach, a local wisdom approach, and a charismatic approach so that our Masintuvu statement, Maroso, ultimately succeeded in reducing the conflict that occurred. in society.

Rejecting from these conditions, this research is expected to find new concepts in solving problems faced by the Indonesian people in general and the people of Palu City in particular through a study entitled: "Implementation of the Policy of Revitalizing the Values of Local Wisdom in Strengthening National Culture in the City. Hammer.

II. MATERIALS AND METHODS

MetoThe research method used is descriptive qualitative research method, which is a method of careful problem solving by providing a systematic, factual and accurate description of the state of the object of research on the symptoms that occur in the object under study (a person, community institution and others) at the present time. based on facts that appear as they are. This research was conducted in Palu City, Central Sulawesi Province. Collecting data using observation, interviews and documentation. The data analysis technique uses descriptive qualitative, which is to provide a detailed description of the results obtained by collecting data obtained through interviews and analyzed by describing the characteristics of the existing variables, then interpreted.

III. PEMBAHASAN

KConcept Implementation of Policy (policy implementation)

BeforeM further discusses the implications of the revitalization of local tourism values, first it is presented conceptually about the concept of implementation and the concept of policy (policy). The phrase implementation in the Big Indonesian Dictionary (KBBI) is defined as implementation or application. it means that every activity to be carried out is a serious implementation to achieve the goal. It can also mean an action or implementation of a plan that has been prepared carefully and in detail. In simple terms implementation can also be interpreted as implementation or application. Browne and Wildavsky (in Nurdin and Usman, 2004: 70) suggest that implementation is an extension of activities that are mutually adapting. Van Meter and Van Horn (in Wahab 2006: 65) says that implementation is an action taken by either individuals / officials or government or private groups which is directed at achieving the goals outlined in policy decisions. Basically, the word implementation refers to activity, the existence of an action, action or mechanism of a system. Mechanism implies that implementation is not just an activity, but an activity that is planned and carried out in earnest based on certain references or norms to achieve the

objectives of certain activities. the action, action, or mechanism of a system. Mechanism means that implementation is not just an activity, but an activity that is planned and carried out in earnest based on certain references or norms to achieve the objectives of certain activities. the action, action, or mechanism of a system. Mechanism means that implementation is not just an activity, but an activity that is planned and carried out in earnest based on certain references or norms to achieve the objectives of certain activities.

In this view, Hanifah Harsono in his book entitled Implementation of Policy and Politics argues that "Implementation is a process to implement policy into policy action from politics to administration. Policy development in order to improve a program ". According to Guntur Setiawan in his book entitled Implementation in Development Bureaucracy, interpreting "Implementation is the expansion of activities that mutually adjust the process of interaction between goals and actions to achieve them and requires a network of executors, effective bureaucracy".

Van Metter and Van Horn (1975) (in Budi Winarno, 2007: 144) argue that "Policy implementation is seen in a broad sense, as a stage of the policy process immediately after the enactment of the law, implementation is widely seen as having the meaning of implementing the law. a law whereby various actors, organizations, procedures, and techniques work together to implement policies in an effort to achieve policy or program objectives.

The theory used in this research is the policy implementation model formulated by Van Meter and Van Horn called A Model of the Policy Implementation (1975). This implementation process is an abstraction of the performance of a policy understanding manager which is basically deliberately done to achieve a high policy implementation performance that takes place in the relationship of various variables. This model presupposes that policy implementation runs linearly from political decisions, executing that policy performance is influenced by several variables.

The variables for implementing the public policy of the Van Meter and Van Horn models are described as follows:

1. Boothof and policy objectives or policy measures and objectives

The performance of policy implementation can be measured the level of success of the measures and policy objectives that are realistic with the existing socioculture at the policy implementer level. When the size and policy objectives are too ideal (utopian), it will be difficult to realize (Agustino 2006). Van Meter and Va Horn (Sulaeman 1998) suggest that to measure the performance of policy implementation, of course, it emphasizes certain standards and targets that must be achieved by policy implementers. Policy performance

is basically an assessment of the level of achievement of these standards and targets.

2. **Sumber Power** The success of policy implementation is very dependent on the ability to utilize available resources. Humans are the most important resource in determining the success or implementation of policies. Each stage of implementation demands quality resources according to the work required by the politically established policies.

Jamn human resources, financial resources and time are important calculations in the success of policy implementation. These policy resources must also be available in order to facilitate the administration of implementing a policy. These resources consist of funds or other incentives that can facilitate the implementation (implementation) of a policy. Lack or limited funds or other incentives in policy implementation, is a big contribution to the failure of policy implementation.

3. **Karaimplementing organization characteristics** The focus of attention on implementing agencies includes formal organizations and informal organizations that will be involved in implementing policies. This is important because the performance of policy implementation will be strongly influenced by the exact characteristics and matches the implementing agents.
4. **Komunikasi** between related organizations and implementation activities In order for public policy to be implemented effectively, according to Van Horn and Van Mater (in Widodo 1974) what constitutes a standard objective must be understood by individuals (implementors). Those who are responsible for achieving the standards and policy objectives, therefore the standards and objectives must be communicated to the implementers. Communication within the framework of delivering information to policy implementers about what are the standards and objectives must be consistent and uniform (consistency and uniformity) from various sources of information.
5. **Disthe position or attitude of the implementers.** According to Van Metter and Van Horn in Agustinus (2006): "the attitude of acceptance or rejection of policy implementing agencies greatly affects the success or failure of public policy implementation. This is very possible because the policies implemented are not the result of the formulation of local residents who are very familiar with the problems and problems they feel.

TetaPublic policy is usually top down in nature, which makes it possible for decision makers not to know or even to be unable to touch the needs, wants or problems that must be resolved ". Their attitude is

influenced by their view of a policy and the way of seeing the influence of that policy on their organizational interests and their personal interests. Van Mater and Van Horn (1974) explain the disposition that policy implementation begins with filtering (befiltered) first through the perceptions of the implementers in which limits the policy is implemented. There are three kinds of response elements that can affect their ability and willingness to implement a policy, among others, consisting of the first, knowledge (cognition), understanding and deepening (comprehension and understanding) of the policy, second, the direction of their response whether they accept, neutral or reject (acceptance, neutrality, and rejection), and third, the intensity of the policy. Understanding of the general intent of a standard and policy objectives is important. Because, after all, a successful policy implementation may fail (frustrated) when the officials, are not fully aware of the standards and policy objectives. The direction of the disposition of the implementers towards the standards and policy objectives. The direction of the disposition of the implementers (implementors) to standards and policy objectives is also a "crucial". Implementors may fail in implementing policies, because they reject what is the goal of a policy (Van Mater and Van Horn, 1974). On the other hand, the widespread and profound acceptance of policy standards and objectives among those responsible for implementing these policies is a great potential for successful policy implementation (Kaufman in Van Mater and Van Horn, 1974). In the end, the disposition intensity of the implementers (implementors) can influence the implementers (performance) of the policy. Lack or limited intensity of this disposition will lead to failure of policy implementation. the disposition intensity of the implementers (implementors) can influence the implementer (performance) of the policy. Lack or limited intensity of this disposition will lead to failure of policy implementation. the intensity of the disposition of the implementers (implementors) can influence the implementer (performance) of the policy. Lack or limited intensity of this disposition will lead to failure of policy implementation.

6. **Linsocial, economic and political environment.** The last thing that needs to be considered in order to assess the performance of policy implementation is the extent to which the external environment contributes to the success of public policies. The unfavorable social, economic and political environment can be a source of problems for the failure of the performance of policy implementation. Therefore, efforts to implement policies require a conducive external environment. Schematically, the Van Meter and Van Horn public policy implementation models.

MoDel implementation as stated above, in this study used as a theoretical basis in analyzing facts related to the performance of the implementation of the revitalization policy of national cultural values, especially the values of tolerance, kinship and mutual cooperation as parameters of local wisdom. "Mosintuvu Kita Maroso, Morambanga Kita Marisi "in the social life of the people of Palu City in general and the Kaili indigenous people in particular.

Wisdomwill Revitalize the Values of Wisdom Local City of Palu

ToPalu City Government policies regarding the revitalization of local wisdom values, including the Palu City Regional Regulation (hereinafter referred to as Perda) of Palu City Number 9 of 2016 concerning Kaili Customary Institutions (Palu City Regional Gazette of 2016, Number 9), as a legal umbrella in revitalizing the values local kearivan.

PerThis da aims to lay a legal foundation for the implementation of the Kaili Customary Institution as an integral part of the customary law community which grows and develops in accordance with the times as the basis for cultural development and national character in fostering a spirit of deliberation, kinship, tolerance and mutual cooperation in accordance with the Pancasila philosophy in The Unitary State of the Republic of Indonesia.

ClampThe Kaili custom scheme aims to:

1. Membina and maintain harmony, kinship, tolerance and mutual cooperation in community life;
2. Collecting and utilizing the potential of customs and customs to assist the implementation of regional government in the implementation of development; and
3. Maintain, maintain and preserve and carry out the values contained in the customs and traditions of the next generation through family resilience.

Sedangkan duties and functions of customary institutions:

- a. Memassist the Kelurahan Governments in carrying out development in all fields in order to improve the welfare of the community;
- b. Implementing kaili customary law enforcement in settling disputes and social problems in a fair, honest, and non-discriminatory manner;
- c. Establish decisions of customary institutions;
- d. Maintain and ensure security and public order;
- e. Creating democratic, harmonious and harmonious relationships between customary institutions, Pasipi Nuada and other social institutions; and
- f. Mekeep, maintain and preserve the natural environment for the balance and continuity of community life.

Carefuli the duties and functions of the Customary Institution as stated above, it appears that the Kaili Customary Institution as a partner of the Regional Government has an important role

in the preservation, development and empowerment of the customs and cultural values of the nation. The national cultural values in this context are the local wisdom values of the Kaili people which in the Kaili language expression are called sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs. This expression substantially contains cultural values which include the values of tolerance, kinship, and mutual cooperation. The preservation of these values is maintained and preserved by the Kaili Traditional Institute together with other community leaders.

KeanMembers of the Kaili Customary Institution are elected by deliberation from informal leaders including community leaders, religious leaders, and traditional leaders in the kelurahan. Informal figures appointed at the Kaili Customary Institution must meet the requirements as regulated in Mayor Regulation (hereinafter referred to as Perwali) Number 38 Year 2011 concerning Guidelines for Implementing Kaili Traditional Institutions, Articles 16-17.

Pasal 16 reads:

Syarageneral t as referred to in Article 15 letter a consists of:

- a. Bertakwa to God Almighty;
- b. Loyal and obedient to Pancasila and the 1945 Constitution;
- c. Never been involved in any activity that betrayed the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution;
- d. Local Kelurahan residents;
- e. Understand the kaili customs and speak fluent kaili;
- f. Physically and mentally healthy;
- g. Have praiseworthy morals and exemplary;
- h. Do not become administrators, members and / or sympathizers of political parties;
- i. Not being involved in a State or customary law case;
- j. The Customary Council and Customary Council are at least 40 (forty) years old; and K. The customary institution is at least 45 (forty five) years old, except for Suro who is at least 25 (twenty five) years old.

Pasal 17 reads:

Syaraspecial t as referred to in Article 15 letter b consists of:

- a. Natada untona (intelligent and insightful);
- b. Nanoto pangantoakana (wise and wise);
- c. Nabelo sumba nojarita (polite and courteous in speech and behavior);
- d. Nanasa talingana (sensitive, alert, responsive and responsive); and
- e. Nanao ri arantai ri timbanga (honest, fair, sincere and sincere).

Requirementsn members of the Kaili Traditional Institute as stipulated in the Perwali above, show that the informal figures who take charge are figures who have broad insight, wisdom and wisdom, polite and courteous in speech and behave,

sensitive, alert, responsive and responsive, and honest, fair, sincere and sincere. These requirements also include one important condition in Article 16 point h, namely not to become administrators, members and / or sympathizers of political parties, to ensure that the Kaili Customary Institution can protect, preserve and develop the cultural values of local wisdom independently.

Perda Kaili Customary Institution, and Perwali Guidelines for Implementing Kaili Customary Institutions, strengthened by Perwali Number 4 of 2017 concerning Institutions Driving Cleanliness, Beauty, Order, Security, and Comfort. This preamble to the menbang guardian emphasized that in order to maintain cleanliness, beauty, order, security and comfort in the area of Palu City, active community participation is needed. The active role of the community in this policy is built through the formation of the Clean, Beauty, Order, Security and Comfort Task Force (hereinafter referred to as the K-5 task force) and the Gali Gasa Movement Team (a movement to create a clean, green, beautiful and beautiful environment) hereinafter referred to as 3G.

To the management of the Kaili Traditional Institute was formed based on the Decree of the Mayor of Palu for each village. For example, the Decree of the Mayor of Palu Number 200/300 / KESBANGPOL / 2019 regarding the Amendment to the Decree of the Mayor of Palu Number 460 / 137.a / DINSOS / 2017 concerning the Kaili Traditional Institution of the North Tatura Village. Appointment of the Field Implementation Performance Assessment Team for the Cleanliness, Beauty, Order, Security and Comfort Task Force in Palu City with the Decree of the Mayor of Palu Number 200/567 / KESBANGPOL / 2019 concerning Amendments to the Decree of the Mayor of Palu Number 200/298 / KESBANGPOL / 2019 concerning The Assessment Team for the Field Implementation Performance of the Task Force for Cleanliness, Beauty, Order, Security and Comfort for the City of Palu in 2019 which is commonly abbreviated as Team K5.

KetchThese three components are formed as pillars of preserving the values of local wisdom of the Kaili people such as sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs to strengthen the nation's culture in Palu City.

Implementasi of the Revitalization of Local Wisdom Values in Palu City. Standards and Objectives / Objectives

ImplementationThe success rate of policies can be measured from the size and policy objectives that are realistic with the existing socioculture at the level of policy implementer. When the size and target of policy is too ideal (utopian), it will be difficult to realize. According to Van Meter and Va Horn (Sulaeman 1998) to measure the performance of policy implementation, of course, emphasizes certain standards and targets that must be achieved by implementing policies, policy performance is basically assessment of the level of achievement of these standards and targets.

MerujIn this concept, the policy of revitalizing the values of local wisdom is a mandate of the vision of the Palu City Regional Government which is listed in the 2016-2021 Regional Medium Term Development Plan (RPJMD) under the leadership of the Mayor of Palu and Deputy Mayor of Palu. Palu City RPJMD 2016-2021 Chapter V concerning Vision, Mission, Goals and Targets is formulated as follows:

In anticipating existing conditions and problems and paying attention to future challenges by taking into account the opportunities they have, the vision above is translated into 6 (six) Missions as follows:

1. Mapping Potential Resources for Palu City based on IT
2. Peenhancement and Development of competitiveness of Human resource potential
3. ExScience and Technology-based Superior and Independent Innovation for Social Economic Independence
4. Ratiothe efficient and effective bureaucracy of the Palu City Government based on culture
5. Administratorsn and development of cultural tourism-based City Infrastructure
6. ReVitalization of National Cultural Values.

Pethe explanation of the sixth mission is formulated as follows:

Egi Sixth: Revitalization of National Cultural Values The sixth mission, in essence, is also the implementation of the pillars of faith and piety which will be focused on increasing awareness of cultural and civilized life for city residents, improving the quality of a disciplined, friendly, and harmonious society in diversity. environmentally conscious, participative and responsible in maintaining and maintaining Palu City as a cultured and civilized city based on faith and piety. In an effort to achieve the fourth mission, the local government arranges the derivative missions into sub-missions as follows:

1. Pemfostered, strengthening and developing the role of religious and traditional institutions in social life.
2. Pendevelopment and enhancement of local wisdom values.
3. PengStrength and Development of Cultural Arts institutions.

Interrupt Furthermore, the goals and objectives of the mission are formulated as follows:

The objectives and targets are the strategic objective formulation stage that shows the highest priority level in the 2016–2021 Palu City RPJMD which will then form the basis for the preparation of the overall regional development performance architecture. The formulation of goals and objectives is one of the stages of policy planning (policy planning) which has critical points in the preparation of the RPJMD.

The goals and objectives are arranged in a clear framework for each mission, thus describing the impact of successful regional development. The following is a description of the objectives, development goals for the next five years for each mission and submission that has been determined:

Egi Six: Revitalization of National Cultural Values.

Sub Mission:

1. Pemfostered, strengthening and developing the role of religious and traditional institutions in social life
 - a. Taim: To enhance and strengthen the role of religious and traditional institutions
 - b. Target: The realization of the role of Religious and Customary Institutions in social life.
 - c. Indikator:
 - Jumlah Fostered Customary Institutions
 - GlueHow Religion Is Built
2. *Pendevlopment and enhancement of local wisdom values*
 - a. Taim: To develop local wisdom values
 - b. Sasaran: Implemented
 - c. Indikator:
 - Conflict figures
 - Jumlah preservation of local traditions
3. *Penguatan and the development of cultural arts institutions*
 - a. Tihim: To grow and develop cultural arts institutions
 - b. Sasaran: Establishment of cultural arts institutions
 - c. Indikator:
 - Jumlah art group
 - Jumlah art performance facilities and infrastructure.

Based on the description of the objectives and objectives of the sixth mission as stated above, it appears that in the first sub mission, namely fostering, empowering and developing the role of religious institutions and customary institutions in the order of social life aims to increase and strengthen the role of religious and customary institutions. While the target is the realization of the role of Religious and Customary Institutions in social life governance. In the second sub-mission regarding the development and enhancement of local wisdom values, it aims to develop local wisdom values, while the target is the implementation of indicators of the number of conflicts and the number of preservation of local traditions. This mission emphasizes the socio-cultural aspects of society that have the potential to encourage the creation of a conducive social life, free from crime, guaranteeing security, creating high tolerance, and creating a culture of mutual cooperation for the people of Palu City. Whereas in the third sub mission about strengthening and developing cultural arts institutions aims to foster and develop cultural arts institutions. Whereas the target is the establishment of cultural arts institutions whose

indicators include the number of art groups, the number of facilities and infrastructure for performing arts.

Carefullf the standards, goals and objectives of the revitalization policy of national cultural values as stated above, it can be understood that conceptually the formulation of these standards and policy objectives is realistic, simple, measurable, and achievable within the specified timeframe. The time span for achievement in this case is the time span set out in the mid-term development plan for the City of Palu, namely 2016-2021.

Secara factual, based on the results of evaluating the achievement of the Vision and Mission of the Palu City Regional Government which is carried out periodically in each budget year by the Palu City BAPPEDA together with the Development Assistance Team until the 2020 earthquake quarter, shows that the achievement of the performance indicators for sub missions 1, 2, and 3 missions sixth, about the revitalization of the nation's cultural values, which has reached 97%. This means that all the performance indicators set out in the Palu City RPJMD as stated above have been achieved.

The data shows that the guidance, strengthening and development of the role of religious and traditional institutions in social life governance has been going on since the effective implementation of the Regional Regulation on Kaili's Customary Institution and the Regulation of the Mayor of Palu concerning the Implementation of the Regional Regulation. Traditional institutions have been formed in 46 (forty six) Kelurahan. Strengthening and developing the role of customary institutions in social life, has been carried out in the form of member training, FGD on institutions and institutional work mechanisms, suro training as an element of security for the Kaili Traditional Institute. Customary institutions are also provided with facilities and infrastructure in the form of uniforms for members, court equipment (Potangara Nuada), and incentives for administrators and members of the Customary Institutions. Besides that,

This means that the strengthening and development of the role of religious and customary institutions has been carried out in accordance with sub mission 1 of the revitalization policy of local wisdom values. Indicators for the implementation of coaching can be seen from the formation of Customary Institutions and Religious Institutions in 46 (forty-six) wards in Palu City. The 46 (forty six) customary institutions and religious institutions have complete management as mandated in Article 5 of Perda No.9 of 2016 concerning Kaili Adat Institutions. The organizational structure of customary institutions as mandated by Article 5 of the Perda is technically regulated further in Chapter II of Perwali Number 39 of 2017 concerning Guidelines for Implementing Kaili Customary Institutions Part One Article 3 as stated in the previous description.

ReThe management commitment of the Kaili Customary Institution is carried out selectively where the candidates for

management must meet the general requirements and special requirements as stipulated in Article 16 and Article 17 of the Perwali as described in the previous section of this discussion.

Requirements specifically for candidates for the management of the Kaili Customary Institution as stipulated in Article 17 letters b, c, d, and e are quite heavy requirements. Sayart specifically on letter b: for example the candidate must be nanototo pangantoakan (wise and wise), huf c: nabelo sumba nojarita (polite and courteous in speech and behavior), letter d nanasa talingana (sensitive, alert, responsive and responsive), and letters e: nanao ri arantai ri timbanga (honest, fair, sincere and sincere). The specific requirements for the candidates for management reflect the quality and capacity of the board of the Kaili Traditional Institute. This means that those who take charge are chosen people who have the quality and capacity that can be accounted for.

Likewise with the strengthening of Customary Institutions and Religious Institutions. Strengthening of Customary Institutions and Religious Institutions can be seen from the availability of infrastructure and institutional structures such as the availability of court equipment (potangara nuada) such as the oversized clothing of customary judges, court hammers, uniforms for administrators and members of the Kaili Customary Institution, special suro clothing (security element). Adat Kaili, and incentives provided by local governments according to institutional needs. In the framework of strengthening, also prepared infrastructure in the form of Bantaya as a place to carry out activities such as libu, petangara nuada and other activities that are the task of the Customary Institution.

In addition, administrators of Customary Institutions and Religious Institutions in the framework of fostering and developing, have been given training, socialization, FGD on standards and objectives of policies, institutions, duties and functions, work procedures in accordance with the provisions of Perwali Number 38 of 2017 concerning Guidelines for Institutional Implementation Adat Kaili. The purpose of providing training and outreach is to equalize perceptions about standards and objectives of policies, procedures and techniques, duties and functions as well as other matters that need to be understood by policy implementers. The common perception of standards and policy objectives is a necessity to ensure the success or failure of policy implementation performance.

From the matters described above in relation to the standards and objectives of the revitalization policy of local wisdom values, it can be said that these policy standards and objectives are quite simple, realistic in accordance with the intent of the Van Meter and Van Horn implementation models. According to Van Meter and Van Horn, policy standards and objectives that are formulated simply or realistically can guarantee the success of policy

implementation. Conversely, if the standards and goals are formulated too ideal (utopian), it will be difficult to realize.

Sumber Power

Conceptually, policy implementation cannot be separated from the ability to utilize available resources. Policy resources are no less important than communication. These policy resources must also be available in order to facilitate the administration of implementing a policy. Humans are the most important resource in determining the success of policy implementation. Each stage of implementation demands quality resources according to the work required by the politically established policies. Apart from human resources, financial resources and time are important calculations in the success of policy implementation. This is in accordance with the views of Van Meter and Van Horn (in Widodo 1974) asserting that: "Policy resources are no less important than communication. These policy resources must also be available in order to facilitate the administration of implementing a policy. These resources consist of funds or other incentives that can facilitate the implementation (implementation) of a policy. Lack of or limited funds or other incentives in policy implementation, is a major contribution to the failure of local policy implementation".

Referring to this concept, policy implementation requires several basic resources which include human resources and financial resources. Human resources in this context must have the necessary capacities and capabilities according to the substance of the policy. Capacity and accessibility are interpreted here as abilities based on scientific background and technical capabilities based on experience relevant to the substance of the policy. Meanwhile, financial resources are defined as funds or incentives that are expected to support the implementation performance both administratively and operationally in implementing / implementing policies.

In terms of human resources, the policy of revitalizing the values of local wisdom in Palu City has institutional resources such as the Customary Institution, K5., 3G. and other resources such as community leaders, youth leaders, and women leaders. All of them carry out the duty and function of maintaining / preserving and developing the nation's cultural values, including the local wisdom values of the people of Palu City. The involvement of these figures as informal figures in the implementation of this policy is intended so that in preserving and re-developing local wisdom values that have almost been abandoned by the social life of the people of Palu City, it can run more effectively because these figures have quality, good capacity as executing agent.

In addition, the implementation of this policy also involves government elements represented by several related agencies / Regional Apparatus Organizations (OPD), including OPD, Kesbangpol, OPD Sosial. This collaboration format is known as "Tonda Talusi" which includes elements of government, elements of traditional leaders, and religious leaders. The involvement of informal figures is intended so that each

involved figure plays a role in educating the community and instilling values of tolerance, kinship, and mutual cooperation in the community groups under their leadership.

In terms of the quality of human resources, in general, institutional administrators (Adat, K5, 3G), religious leaders, women leaders, youth leaders have formal education ranging from junior high school education (SMP), senior high school (SMA) and even undergraduate from various scientific fields. On the other hand, the management of customary institutions must meet the requirements stipulated in Mayor Regulation Number 38 of 2017 concerning Guidelines for Implementing Kaili's Customary Institutions. The terms referred to are regulated in Article 16 concerning general requirements and Article 17 concerning special requirements as stated in the previous description.

Prerequisite as stipulated in the Perwali indicates that human resources who can be recruited to become administrators of the Customary Institution are those who meet the general requirements and special requirements as stipulated in the Pewali above. This means that each management of the customary institution has the capacity and vessel that can be accounted for. This means that the quality of human resources gathered in the Kaili Customary Institution has adequate capabilities in carrying out their duties as implementers of this policy.

Indigenous institutions resources, the implementation of this policy is also supported by the resources gathered in the K5, 3G Task Force. The K5 and 3G Task Force are partners of the Customary Institution who have an important role in maintaining, preserving and developing local values. The members of the K5 Task Force, the Head of the Village, the Head of the RW, the Head of the RT, Traditional Leaders, religious leaders, and security officers from the police and the TNI. The task of this task force is as a supervisor / motivator in encouraging community participation in maintaining environmental cleanliness, security, beauty which was formed in 48 (forty six) Kelurahan. Human resources gathered in the K5 and 3G task force consist of 3 (three) elements, namely elements of community leaders, religious leaders and elements of government. As partners of the Customary Institution, the K5 and 3G satga are tasked with motivating the community to participate in maintaining a clean environment, security / order, beauty. Through these tasks, the K5 and 3G task forces instill the values of tolerance, kinship and mutual cooperation. Since the formation of this task force, it has done many things which are relevant to cleanliness, security / order, beauty. The benefit of the work of the K5 and 3G task forces has been felt by most of the community, especially those related to environmental cleanliness, order / security. However, it must be admitted that there are still some kelurahan that have not fully heeded environmental cleanliness, security / order. This can be seen in several facts, for example there is still garbage scattered about, crime still often occurs such as theft with violence (snatch), drugs, gambling and so on. Through these tasks, the K5 and 3G task

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The public opinion about the quality of the resources for the revitalization of the values of local wisdom based on the

results of interviews with community informants, on December 4, 2019, said that: The human resources of the policy to revitalize the values of local wisdom are good enough, because those involved in implementing this policy are Community leaders who understand the values of local wisdom of the people of Palu City, at least they still witness and feel the benefits of their parents in the past, making it easier to instill awareness of the importance of preserving local wisdom values in the community. The data shows that the performance of implementing the revitalization policy of local wisdom values is very good. The executor is quite responsive to social problems and is able to solve problems by deliberation / kinship, or by imposing sanctions on the perpetrator (tosala) if it cannot be resolved by deliberation. Apart from that, the executor is actively conducting raids on places that have the potential for misfortune to occur, such as in boarding houses, so that the residents of the boarding houses and the surrounding community are safer ".

On the other hand, the results of data analysis show that since this policy was implemented, the benefits have been enormous for the community, especially in terms of security and order in people's social life. In terms of social life, people are increasingly aware of mutual cooperation, more tolerance, and a sense of togetherness and many other benefits.

In terms of financial resources, the policy of reviving the local wisdom values of Palu City is sufficient. Financial resources which include the allocation of funds for programs and activities that support the achievement of policy objectives and allocation of funds for incentives for institutional administrators. The allocation of funds in the last 4 (four) years is based on data from the 2017 Kesbangpol of approximately Rp. 880. 543,350 (eight hundred eighty million five hundred forty three three hundred and fifty rupiah), in 2018 amounting to Rp. 8,589,945,600 (Eight billion five hundred eighty-nine million Nine hundred forty-five thousand six hundred rupiah), in 2019 amounting to Rp. 4,966,176,500 (Four billion nine hundred and sixty-six million one hundred seventy-six thousand and five hundred rupiah), and in 2020 the amount of Rp. 10,620,100. 000 (ten billion six hundred twenty million one hundred thousand rupiah). Overall, the budget allocation for the implementation of the local wisdom values of Palu City in 4 (four) years reaches Rp. 25,056,756,450 (Twenty-five billion fifty-six million seven hundred fifty-six thousand four hundred and fifty rupiah).

Seeing from the availability of the budget from 2017 to 2020, it appears that the highest budget allocation to finance the implementation of the policy to revitalize the local wisdom values of Palu City occurred in 2020. This happened because at the same time Palu City had just been hit by a disaster. the devastating earthquake and tsunami that only destroyed infrastructure and community settlements, so that local governments are required to do more post-disaster rehabilitation and reconstruction. This is one of the reasons why in 2020 the budget allocation related to the revitalization

of local wisdom values has increased quite significantly from previous years.

In the matters stated in the description above, it can be said that the human and financial resources in implementing the revitalization policy of the local wisdom values of Palu City are sufficient.

IV. CHARACTERISTICS OF THE IMPLEMENTING ORGANIZATION

The characteristics of the implementing organization are the focus of attention for implementing agencies including formal organizations and informal organizations that will be involved in implementing policies. Organizational characteristics are the behavior and behavior of an agency / institution towards conditions that exist outside the institution and within the institution itself, meaning that in the business world, it is always focused on its customers who are not only from outside the company but also people inside the company who are assets. the company itself. That is, it is still rare for an institution to consider its employees to have the potential to be assets and ultimately it gets less attention from the company itself), so everything leads to the quality that is determined by two things as mentioned above.

On the other hand, a democratic and persuasive executing agent is needed. In addition, coverage or area is an important consideration in determining policy implementing agents. According to Edward III, the main characteristics of the bureaucratic structure are standard working procedures (SOP = Standard Operating Procedures) and fragmentation. Standard Operating Procedures (SOP). SOPs were developed as an internal response to the limited time and resources of the implementer and the desire for uniformity in the operation of complex and widespread organizations. Routine SOPs designed for typical situations in the past may hinder changes in policy because they are not appropriate for the new situation or program. SOPs are very likely to hinder the implementation of new policies that require new ways of working or new types of personnel to implement policies. The greater the policy requiring changes in the routine ways of an organization, the greater the probability that SOPs hinder implementation (Edward III, 1980).

Fragmentas This mainly comes from pressures outside the bureaucratic units, such as legislative committees, interest groups, executive officials, the State constitution and the nature of policies affecting the organization of the public bureaucracy. Fragmentation is the spread of responsibility for a policy area among several organizational units. "Fragmentation is the dispersion of responsibility for a policy area among several organizational units." (Edward III, 23 1980). The more actors and agencies involved in a particular policy and the more interrelated their decisions are, the less likely it is that successful implementation will be. Edward stated that in general, the more coordination is needed to implement a policy, the less chance it will be successful (Edward III, 1980).

In If you look at the characteristics of the organization implementing the revitalization policy of local wisdom values (sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs) in Palu City, it is factually the implementing organization the policy to carry out its duties and functions is only guided by the rules for implementing the Kaili Adat Institution Perda, namely Palu Mayor Regulation Number 38 of 2017 concerning Guidelines for Implementing Kaili Traditional Institutions. Technically, this implementing regulation only contains general policy implementation procedures, not in the form of Standard Operating Procedures (SOP).

The data shows that the implementation of the policy is based on the Guidelines for the Implementation of Customary Institutions, not yet using SOPs. The absence of SOPs or road maps in carrying out the duties of the implementing agency in the field has so far not been any significant obstacles because in Perwali it has been regulated in detail about the technical implementation of this policy. What often becomes an obstacle in the field is the lack of common understanding and the low ability to translate the substance of implementing agency policies so that the resonance of policy implementation performance tends to be slow.

Thus it can be said that in general the absence of SOPs in implementing the revitalization policy of local wisdom values (sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs) Palu City has no effect. significantly to the implementation performance. This means that SOPs are still needed to facilitate the implementation of the task, but reality shows that without SOPs, implementation activities continue to run well.

Interrupt continued, regarding the desired change target in the revitalization policy of local wisdom values (achievements) without SOP implementation. The target of the sixth mission in the RPJMD of Palu City is the First Sub-Mission: fostering, strengthening and developing the role of Religious and Traditional Institutions in social life governance. The aim is to increase and strengthen the role of religious and traditional institutions. While the suggestions are the number of established traditional institutions and the number of religious institutions that are built. Second Sub Mission: Development and enhancement of local wisdom values. The goal is to develop local wisdom values. The goal is the implementation of indicators of the number of conflicts and the number of preservation of local traditions. Third Sub Mission: Strengthening and Development of cultural arts institutions. The goal is to foster and develop cultural arts institutions.

The performance achievement of the implementation of the revitalization policy of local wisdom values in the sixth mission based on the evaluation results of the Palu City Bappeda has reached 97%. The petrama sub-mission, the challenge of fostering, strengthening and developing the role of Religious and Customary Institutions in social life arrangements has gone according to policy objectives. This

can be seen from the realization of guidance in the form of the formation of the Kaili Traditional Institute in 46 (forty six) Kelurahan in 8 (eight) complete management starting from the Chair, secretary, treasurer, members and suro. The facilities and infrastructure of the Customary Institution are in the form of traditional clothing, Potangara equipment, and a place for the implementation of the potangara in the form of a bantaya. The latter facilities are not yet available in their entirety for reasons of not yet available budgets. Meanwhile, Religious Institutions in the form of religious employees, mosque youth, and the Church Youth in 46 (forty six) Kelurahan have also been formed and have a complete management structure. This reality shows that the development of Customary and Religious Institutions has been fully implemented.

Interrupt continued, in terms of fostering Customary Institutions and Religious Institutions, guidance has been carried out in various forms, in the form of Focus Group Discussion (FGD), outreach and training to all management of institutions, both customary institutions and religious institutions. FGDs were conducted to finalize problems of form, structure, requirements for candidates, and recruitment of organizational management with the aim of uniformity. Meanwhile, the socialization is carried out to unify the perceptions of the management and members related to the substance of their specific policies regarding the meaning of terms, work procedures / mechanisms, coordination, to forms of action that can be taken against violations of customs, morals, and other social problems. While training was carried out specifically for the security element of the Kaili Traditional Institute known as suro, a member of Risma, Youth Church in 46 (forty six) Kelurahan. Khusus Suro took part in security training at SPN Labuan, while Risma and Church Youth were given training on radicalism and State defense.

The results of the research show that the guidance, strengthening and development of traditional and religious institutions have been carried out in a sustainable manner since 2017 until now. All administrators and members of traditional and religious institutions have attended FGDs, outreach and training held every budget year by Kesbangpol, OPD Sosial, and Balitbang Kota Palu. In addition, as a form of guidance, Bappeda Palu City and the Pendaming Team are also doing it in the form of Monitoring and Evaluation (MONEV) of the institution's performance every 3 months (quarterly) in the current budget year.

related to the effectiveness of coaching, strengthening and institutional development, based on the results of the analysis, it has been effective. This can be seen from the activities of institutions related to the revitalization policy that have been running well, although the results are not optimal, because there are still technical obstacles in the field. Generally, these obstacles can be resolved internally, so as not to hinder other activities.

Based on the results of the analysis above, it can be understood that the performance of policy implementation in terms of fostering, strengthening and developing institutions has been carried out well and effectively. However, the performance achievement is not optimal due to still implementing constraints in the field.

Furthermore, the second sub-mission of the sixth mission is about the development and enhancement of local wisdom values (sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate adat). The goal is to develop local wisdom values with the target of implementing indicators of the number of conflicts and the number of preservation of local traditions. In accordance with the goals and objectives of this sub-mission, the development and enhancement of the local wisdom values of Palu City is concerned with two main issues, namely the complex number and the development of local wisdom values. The number of conflicts, which was quite high and difficult to resolve by the security forces at that time, urged the Regional Government of Palu City to find the right solution so that the conflict did not spread and hamper regional development.

The policy of revitalizing the values of local wisdom (sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs) is one of the options of the Regional Government as a solution to overcoming conflicts that occur. This choice turned out to be able to answer the problem of conflict in Palu City where this policy approach emphasized the method of handling conflict in a persuasive, democratic manner based on deliberation and consensus through awareness and inculcation of the values of tolerance, kinship and mutual cooperation. This approach was strengthened after several cases were successfully handled according to custom without sacrificing one of the parties to the conflict. The approach to local wisdom is not as complex as the positive legal approach, even it seems very simple,

The policy of revitalizing the values of local wisdom in reducing the number of conflicts in Palu City is very appropriate because it was issued by the Regional Government when the conflict was raging and it was feared that it would expand. In the midst of public concern about the increasing number of conflicts, this policy was born and implemented in the handling of conflicts that occurred so that the number of conflicts gradually continued to decrease until the end of the current conflict, it is very rare and even does not exist anymore.

So far, it can be said that the handling of conflicts through the approach of local wisdom in Palu City has so far been sufficient, but seeing the accelerated development of society, of course in the future it is not enough just to approach local wisdom alone, but must be supported by positive law in parallel. so it is hoped that the two of them can complement each other in handling conflicts in the future.

the third sub mission is the strengthening and development of cultural arts institutions. The goal is to develop and develop

cultural arts institutions with the goal of establishing cultural arts institutions with an indicator of the number of art groups and the number of facilities and infrastructure for performing arts. This sub-mission mandates two performance indicators that must be achieved, namely the number of art groups and the number of performing arts facilities and infrastructure. Cultural arts groups have been formed and stage infrastructure has also been built which is centered on Talise Beach which is known as soki-soki. Several cultural arts events have been held in that place, but due to the natural disaster of Sunami some time ago this place has become part of the ocean.

formed cultural arts group has been fostered by OPD Tourism and has produced many new cultural arts creations. Among the cultural arts groups that were formed have participated in events both on a national and international scale.

According to the results of the analysis related to the development of cultural arts groups and performing arts facilities, that the arts and cultural groups have been well nurtured and have produced new cultural arts creations. The development is quite good and has enough potential to continue to be developed. Among the art and cultural creations created by art groups have been staged at national events and even at international events and get quite good ratings.

Lea far informant (interview on December 3, 2019) explained about the infrastructure for performing arts and culture, that: "The infrastructure for performing arts with all the equipment has also been built on the Talise beach, Besusu Village in the Sokisoki area. On the stage of this cultural arts stage, there have been many cultural arts events both on a local, national and international scale before the tsunami disaster on 28 September 2018 which destroyed all these facilities. In the aftermath of the tsunami, the local government has not yet built a performing arts facility for reasons of the unavailable budget. This can be understood because the concentration of the budget is prioritized on physical infrastructure.

The results of the interview above show that the art group has been formed and has been given good guidance. This can be seen from the results of the coaching that have given birth to the creations of cultural arts groups that are often performed by art groups at cultural events organized by the Regional Government both on a local, national and international scale. Likewise, the infrastructure for performing arts and culture has also been built and has been used by cultural arts groups before the tragic tsunami that struck Palu some time ago.

He continued, still related to the character of the implementing agency, namely Fragmentation. Fragmentation (Edward III, 1980). is the distribution of responsibility for a policy area among several organizational units. The more actors and agencies involved in a particular policy and the more interrelated their decisions are, the less likely it is that successful implementation will be. Edward stated that in general, the more coordination is needed to implement a

policy, the less chance it will be successful (Edward III, 1980).

In terms of fragmentation, the policy of revitalizing the values of local wisdom in Palu City, it turns out that this policy involves many actors and agencies involved in implementing the policy. The spread of responsibility for one policy area among several organizations as actors, demands the same decisions taken. As a logical consequence of the many institutions involved in implementing this policy, it demands intensive coordination among implementing agencies. The more intense the inter-agency coordination, the greater the chances of achieving policy objectives, and vice versa.

The results of the data analysis show that the fragmentation or distribution of responsibility to the implementing agency for the implementation of the revitalization policy of local wisdom values in Palu City is sufficiently proportional so that the implementing agencies do not overlap and run according to their respective duties and functions.

Based on the things stated above, it can be concluded that the variable character of the implementing agency for the revitalization policy of the local wisdom values of Palu City is not yet fully in accordance with the Van Meter and Van Horn implementation models, in which the implementing agency for the Van Meter policy requires that implementation procedures must be implemented. held by SOP, while the implementing agency for this policy implementation has not been supported by SOP.

Communication between organizations

Organizational indication according to Wiryanto (in Khomsahrial Romli, 2011: 2) is the sending and receiving of various organizational messages in formal and informal groups of an organization. Formal communication is communication that is agreed upon by the organization itself and is oriented towards the interests of the organization. The contents are in the form of ways of working within the organization, productivity, and various jobs that must be done within the organization. The informal communication is communication that is socially approved. The orientation is not on the organization, but rather on its individual members. Organizational communication can also be defined (Arni Muhammad, 2009:

The policy of revitalizing the local wisdom values of Palu City involves several institutions / organizations, namely the Kaili Customary Institution, Religious Institutions, K5 and 3G Task Force and the Kesbangpol OPD as government elements. These institutions act as agents / actors who work together in fostering, strengthening, and developing local wisdom values to achieve policy goals and objectives

The results of monitoring the performance evaluation of the implementation of policies by Bappeda Palu City which are carried out on a scheduled basis every quarter in the current

fiscal year after approximately 3 (three) years 10 (ten) months this policy is in effect, indicating that the achievement of the performance indicators for the sixth mission performance of the RPJMD of Palu City has reached less over 97% (evaluation results for the 2020 fiscal year fourth quarter).

Parameter Good organizational communication is not enough only with the output or achievement of the performance indicators as stated above. However, to understand further about organizational communication, it is necessary to study several indicators of good organizational communication, namely the understanding of the implementers about policy standards / objectives, information must be consistent and uniform (consistency and uniformity), information must be accurate and consistent (accuracy and consistency).), and coordination (coordination)

Those who are responsible for achieving policy objectives must understand well the standards or policy objectives. Standards or policy objectives must be communicated to individuals (implementors). This is important, so that implementors in disseminating policy objectives in the field can choose the right techniques and media to convey the substance of the policy well and be easily digested by the audience. The results of data analysis show that the understanding / perceptions of implementers about standards and policy objectives are not the same because the ability to interpret them is still low. Therefore, the standards and objectives of this policy must be communicated intensively and continuously by policy makers to implementers until the standards and policy objectives are properly internalized to individual implementers.

In this regard, the results of data analysis show that the standards and policy objectives have been communicated to implementors properly by policy makers. However, the reality shows that the same perception has not been created and the ability to interpret implementors is still low.

He continued, one of the important indicators in communication between organizations is coordination. Coordination is a powerful mechanism for policy implementation. The better the communication coordination between the parties involved in policy implementation, the smaller the errors will be, and vice versa. Handoko (2003: 195) defines coordination as the process of integrating objectives and activities in separate units (departments or functional areas) of an organization to achieve organizational goals efficiently. Coordination in this context is defined as a joint activity that involves several parts, components, groups or organizations. Coordination is needed in order to perfect joint efforts to achieve an effective goal.

The results of data analysis showed that the coordination was less than optimal. The lack of optimal coordination in implementing this policy is due to sectoral egos between implementing agencies. An indication of sectoral ego can be seen from the existence of some implementers who feel they know more about the substance of the policy than other

implementers. This means that not optimal coordination is more caused by individual factors of implementers and sectoral egos.

Disposition or Attitude of the Implementers

Position or attitude of the implementers. According to Van Metter and Van Horn in Agustinus (2006): "the attitude of acceptance or rejection of policy implementing agencies greatly affects the success or failure of public policy implementation. This is very possible because the policies implemented are not the result of the formulation of local residents who are very familiar with the problems and problems they feel. However, public policies are usually top-down in nature, which makes it possible for decision makers not to know or even to be able to address the needs, wants or problems that must be resolved". Their attitude is influenced by their view of a policy and the way of seeing the influence of that policy on their organizational interests and their personal interests.

There can be three kinds of response elements that can affect their ability and willingness to implement a policy, including first, knowledge (cognition), understanding and deepening (comprehension and understanding) of the policy, second, the direction of their response whether they accept, neutral or reject (acceptance, neutrality, and rejection), and third, the intensity of the policy. Understanding of the general intent of a standard and policy objectives is important. Because, after all, a successful policy implementation may fail (frustrated) when the officials are not fully aware of the standards and policy objectives.

High disposition of the implementers (implementors) to the standards and policy objectives. The direction of the disposition of the implementers (implementors) to standards and policy objectives is also a "crucial". Implementors may fail in implementing policies, because they reject what is the goal of a policy (Van Mater and Van Horn, 1974). On the other hand, the widespread and deep acceptance of policy standards and objectives among those who are responsible for implementing these policies is a great potential for the successful implementation of policies (Kaufman in Van Mater and Van Horn, 1974). In the end, the disposition intensity of the implementers (implementors) can influence the implementers (performance) of the policy. Lack or limited intensity of this disposition,

The results of data analysis show that the response of the implementers to the substance of the policy is quite good. This means that all implementing agencies involved in policy implementation have a relatively high willingness to implement policies. Condition or knowledge (cognition), understanding and deepening (comprehension and understanding) of the substance of the policy are the main motivations for implementing the policy. The last thing is the intense disposition, namely the preference of the implementing agency in carrying out its duties optimally. Van Meter and Van Horn (2007) emphasize that the

implementation stage does not start when the goals and objectives of public policies are set, but the implementation stage only occurs during the process of legitimacy and allocation of resources. resources and funding sources that have been agreed upon, although the amount of funds is still limited.

It can be concluded that the attitude (disposition) of implementers in policy implementation is sufficient, so that policy implementation can run effectively. The effectiveness of policy implementation can be seen from the work of all implementing agencies in 46 (forty six) Kelurahan and the positive response of community members to the output of policy implementation.

The economic, social and political environment

The economic, social, and political conditions are external factors that largely determine the success or failure of a policy. The last thing that needs to be considered in order to assess the performance of policy implementation is the extent to which the external environment contributes to the success of public policies. The unfavorable social, economic and political environment can be a source of problems for the failure of the performance of policy implementation. Therefore, efforts to implement policies require a conducive external environment.

In general, a society that lives in an atmosphere of openness and education, will experience changes in a more advanced direction relatively quickly, compared to a society that is still shackled by a closed and traditional life. Likewise, the progress of the political environment in the form of high political awareness from citizens to participate actively in every development program carried out by the government, and supported by the maturity of political parties to create a democratic political system so that they are able to articulate the aspirations of their people, will clearly also influence the significant to the running of development programs carried out in an area. The need for a safe socio-economic and political situation for an area,

Reject from the description, looking at the socio-economic and political conditions in the city of Palu, that the events of social conflicts that have occurred some time ago have broken social relations which weakened the spirit of independence, mutual cooperation and tolerance among fellow citizens. Meanwhile, on the other hand, it cannot be denied that since the reform era in 1998, all Indonesian people from the center to the regional areas including in Palu City, have mired into a multidimensional crisis that has destroyed the joints of the life of the nation and state, the indication can be seen in the the occurrence of social conflicts with the nuances of SARA in several regions, the desire to break away from the territory of the Unitary State of the Republic of Indonesia (NKRI), challenges to the Pancasila Ideology,

These two incidents, namely the social conflict between fellow residents of the Kelurahan in Palu City, as well as the

changing situation of the political and government system from the New Order to the Reformation Order since 1998 are two factors that have contributed significantly to the instability of the socio-economic and political situation in Hammar City society. This is clearly very detrimental to the people in this area, because after all the opportunity to accelerate the course of development in order to improve the welfare of the community, whether done by the local government itself or expecting the involvement of investors from outside Palu City to invest in development in Palu City, it is impossible .

Thus, the security conditions and the social environment of the community that are in a social relationship that is not in harmony due to social conflict, almost certainly will become a very serious obstacle in implementing a policy that will be implemented. However, over time, when there was a change in the leadership of the Palu mayor's government from an old official to a new one since 2016, along with that there was a change in the scale of development priorities carried out by the new Palu mayor's official. The new mayor puts forward a priority scale of development to make Palu city a tourist destination in Indonesia.

When this priority is very reasonable given the comparative advantage (comparative advantage) of the geographical area of Palu City which has unique aesthetic value to be packaged as a natural tourism object, as well as culture, and religion. which are competitive with other regions in Indonesia. Therefore, in addition to building infrastructure readiness in the form of adequate facilities and infrastructure, another factor that must be prepared is how to overcome the factors that cause social conflict in society through policies and programs that are designed in such a way as to create regional and community conditions. safe and secure ..

InterruptHe continued, several examples of policy implementation carried out by the Palu City government, along with community groups who were the targets of the implementation of these policies in order to create order and at the same time foster and maintain the values of tolerance, kinship and disengagement, such as the establishment of the Kaili Youth Forum. Bersatu (FPKB) The Kaili Bersatu Youth Forum was founded in 2016 with the aim of bringing together and the younger generation of the Kaili tribe who are scattered in each sub-district of Palu City and at the same time reconnecting social relations that have been fractured for a long time due to conflict. In addition, the formation of youth mosques, youth churches, Hindu / Buddhist youth, youth organizations, the implementation of policies are: preparing a budget in each village in the amount of Rp. 30,000. 000 (thirty million) per year which can be used to finance national holiday celebrations in the form of sports, arts and other competitions. Through this activity, it is hoped that the values of kinship, tolerance and mutual cooperation will be built and maintained, especially among the younger generation, and in the community of Palu in general.

SeveralIn the example as stated above, it can be understood that the Regional Government of Palu City in order to support policy implementation has formed quite a number of groups that can support the effectiveness of the implementation of the revitalization policy of local wisdom values. The groups formed are intended to facilitate policy implementation in each of these community groups. The formation of these groups is also intended so that these groups support implementing agencies in achieving policy objectives, such as the creation of tolerance, kinship, mutual cooperation, security, tranquility and so on, which in turn can create a conducive economic, social and political environment. The response given by one of the informants for the management of the customary institution gave the impression that it was true that customary institutions and their customary sanctions were urgently needed in the midst of the people of Palu City in order to maintain order and security. The informant said: "... according to the reality that can be seen with the naked eye that the tranquility and social conflicts that have occurred in the city of Palu during the last few decades, have rarely occurred and have even stopped altogether. Likewise, motorbike robbers who often bully motorcyclists, especially at night, alcohol dealers and compulsions of kebo in Kost-Kostsan, are increasingly well controlled ". The informant said: "... according to the reality that can be seen with the naked eye that the tranquility and social conflicts that have occurred in the city of Palu during the last few decades, have rarely occurred and have even stopped altogether. Likewise, motorbike robbers who often bully motorcyclists, especially at night, alcohol dealers and compulsions of kebo in Kost-Kostsan, are increasingly well controlled ". The informant said: "... according to the reality that can be seen with the naked eye that the tranquility and social conflicts that have occurred in the city of Palu during the last few decades, have rarely occurred and have even stopped altogether. Likewise, motorbike robbers who often bully motorcyclists, especially at night, alcohol dealers and compulsions of kebo in Kost-Kostsan, are increasingly well controlled ".

ToAnother policy made by the Palu city government related to this goal is a program that is nominated "Kelurahan Inovasi Unggul and Mandiri". Through this program, it will encourage the growth of diversification of people's economic activities based on home industry to produce products ranging from handicrafts utilizing local natural resources such as rattan, bamboo, silar leaves, food products and soft drinks (Moringa chips, pia kelor, ginger coffee, banana and sweet potato chips, etc.), batik bomba woven sarongs, fried onions, traditional music equipment (gimba and lalove) etc. With the development of home industrial businesses managed by the people of Palu City massively, it is hoped that it will have a direct impact on increasing people's income in Palu City.

From the description above, it cannot be denied that the implementation of the Palu mayor's policy for the realization of the city of Palu as a tourist destination city which has subsequently been synergized with the superior innovation

village program, has actually been running on the track, and is starting to have a positive impact on the development of the progress of the city of Palu. and bring economic benefits to the people. Thus it can be said that the social, economic and political environment of the people of Palu City is from an unfavorable condition due to the influence of previous internal and external problems, towards a conducive social, economic and political situation and condition.

FRetaining and Supporting actors Policy Implications

Fafactors inhibiting the implementation of the revitalization policy of local wisdom values (sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs) Palu City based on the results of the research there are two factors, namely the Standard and policy objectives and communication factors among implementing organizations. These two factors still have weaknesses that affect the effectiveness of policy implementation.

Menaccording to van Meter and van Horn, policy standards and objectives must be communicated to implementing agencies so that policy implementers can understand the standards and policy objectives well. A good understanding can make it easier for implementers to achieve policy objectives. Conversely, a poor / low understanding can be an obstacle to the performance of the implementor in achieving goals.

The results of the data analysis show that the standards and policy objectives have been communicated well to all implementing agencies, through socialization, FGDs and training. This means that the fostering, strengthening and development of the role of religious and traditional institutions have been carried out in accordance with sub mission 1 of the revitalization policy of local wisdom values. Indicators for the implementation of coaching can be seen from the formation of Customary Institutions and Religious Institutions in 46 (forty-six) wards in Palu City. The 46 (forty six) customary institutions and religious institutions have complete management as mandated in Article 5 of Perda No.9 of 2016 concerning Kaili Adat Institutions.

ReKaili Adat Institution's management commitments are carried out selectively where the candidates for the management must meet the general requirements and special requirements as stipulated in Article 16 and Article 17 of the Perwali concerning Guidelines for Implementing Kaili Traditional Institutions.

In its development, the guidance, strengthening and development of Customary Institutions that have been running for about three years since the enactment of this policy, it is recognized that there are still technical problems that do not go as expected. The technical problems referred to include the different process of prosecution from one kelurahan to another against social problems that occur in society such as immoral acts in the boarding house, immoral acts between people who

are already married to people, and other acts. which raises the truth relating to the affairs of the public office. Application of givu / customary sanctions against people who litter,

PhenomenonThis reflects the lack of optimal performance of the executor in encouraging the creation of security / order and environmental cleanliness based on local wisdom values. This condition occurs not because of a lack of socialization about policy standards or objectives, but rather due to the low ability to translate policy substance.

The results of data analysis show that the understanding of policy standards and objectives is still relatively low, so that the implementation of policy substance is still inconsistent. The lack of consistency in the implementation of these policies is one of the factors that influence the effectiveness of policy implementation. Conceptually, standards and policy objectives are good but not well understood by the implementers, so that technical problems in the field still often occur.

The results also show that the technical problems faced in the field do not significantly influence the implementation of the policy as a whole. However, no matter how small the impact, it needs to be addressed so that the objectives of policy implementation can be achieved effectively.

InterruptFurthermore, the communication factor between implementing agencies is a process that is transactional and symbolic, in the sense that it involves one or more people working in an environment and refers to other things at various levels of abstraction. In organizational communication, the communication process in the organization takes place through various stages of communication and involves communication components which is one aspect that affects the success of a policy implementation.

Komunication greatly determines the achievement of policy objectives. Effective implementation occurs when decision makers already know what to do. Knowledge of what will be done can run if communication goes well, so every decision and implementation rules must be communicated to the appropriate personnel. In other words, objectives, targets and various information relating to policies must be transmitted properly and correctly to ensure the success of a policy.

TerTwo things can be seen from the communication aspect, namely understanding the substance of the revitalization policy for local wisdom values, and coordination between implementing agencies. The socialization of the standards and objectives of a policy is intended so that the parties involved in the program can understand and know the aims and objectives of the program and the provisions that have been determined so that they can carry out the program as well as possible. The socialization has been carried out by OPD Kesbangpol Palu City involving implementing agencies such as Customary Institutions, Diversity Institutions, K5 Task Force, 3G and so on. The implementer's understanding of the

substance of the policy is a determining factor in the success or failure of policy implementation.

SecarIn theory, the success of policy implementation is largely determined by the level of understanding of the implementers of the policy substance. A good understanding will enable the implementer to achieve policy objectives, and vice versa.

The results of data analysis show that the understanding of the substance of the policy by the implementers (members of the Customary Institutions, K5 Task Force, 3G is still relatively low. This can be seen from the low ability of the implementers in translating the substance of the policy. The low understanding of the implementers is more due to the lack of proper communication processes mis communication) when policy makers communicate the substance of policies to implementing agencies. The low understanding of the implementers is one of the inhibiting factors in implementing policies in the field.

IndiThe coordinator of communication that is no less important in policy implementation is coordination. Coordination can be defined as an orderly arrangement of a collection or combination of efforts to create a unity of action in achieving common goals (Ateng Syafrudin: 1993: 10). The problem of cooperation and coordination between government officials and their relationship with each other is a matter of government coordination.

The results of data analysis indicate that coordination is not optimal in implementing this policy due to sectoral egos between implementing agencies. An indication of sectoral ego can be seen from the existence of some implementers who feel they know more about the substance of the policy than other implementers. This means that not optimal coordination is more caused by individual factors of implementers and sectoral egos. Therefore, it can be said that one of the inhibiting factors in implementing the revitalization policy of the local wisdom values of Palu City in terms of communication is the lack of understanding of the substance of the policy and weak coordination between policy implementing agencies.

*F*Supporting actors for Policy Implementation

FaThe supporting factors for the implementation of the revitalization policy of the local wisdom values of Palu City based on the research results show that there are 4 (four) supporting factors, namely the resource factor, the character of the implementing agency, the attitude (disposition), and the support of the economic, social and political environment. These four factors simultaneously support the performance of policy implementation. Policy implementation cannot be separated from the ability to utilize available resources. Policy resources. These policy resources must also be available in order to facilitate the administration of implementing a policy. Human resources are the most important resource in achieving

successful policy implementation. Each stage of implementation requires quality resources.

Sumber policy power other than human, is a fund or incentive that can facilitate the implementation (implementation) of a policy. Lack or limited funding or incentives in policy implementation, is a major contribution to the failure of the implementation of local policies.

The results showed that the resources for the policy of revitalizing the values of local wisdom in Palu City, both human resources and funds or incentives, were sufficient. This can be seen where the human resources gathered in implementing agencies are dominated by community leaders (traditional leaders, religious leaders, women leaders, and youth leaders) who have charisma and authority and even become community role models. In terms of financial resources in the form of funds / incentives, it is also very adequate. This can be seen from the data obtained from the OPD Kesbangpol Palu City as the liding sector for the implementation of the revitalization policy for local wisdom values, indicating that the allocation of funds for programs and activities that support policy implementation in the last 4 (four) years, shows that in 2017 it was approximately Rp. 880.543,350 (eight hundred eighty million five hundred forty three three hundred and fifty rupiah), in 2018 it increased to Rp. 8,589,945,600 (Eight billion five hundred and eighty-nine million Nine hundred forty-five thousand six hundred rupiah), in 2019 it decreased to Rp. 4,966,176,500 (Four billion nine hundred and sixty-six million one hundred seventy-six thousand and five hundred rupiah), and in 2020 increased sharply to the amount of Rp. 10,620,100,000 (ten billion six hundred twenty million and one hundred thousand rupiah). 176,500 (Four billion nine hundred and sixty six million one hundred seventy six thousand and five hundred rupiah), and in 2020 it has increased sharply, namely Rp. 10,620,100,000 (ten billion six hundred twenty million and one hundred thousand rupiah). 176,500 (Four billion nine hundred and sixty six million one hundred seventy six thousand and five hundred rupiah), and in 2020 it has increased sharply, namely Rp. 10,620,100,000 (ten billion six hundred twenty million and one hundred thousand rupiah).

Secara the overall budget allocation for the implementation of the local wisdom values of Palu City reaches approximately Rp. 25,056,756,450 (Twenty-five billion fifty-six million seven hundred fifty-six thousand four hundred and fifty rupiah).

The data also shows that the support of the people of Palu City for the revitalization policy of the local wisdom values of Palu City is quite high. This can be seen from the results of the empirical facts where the Palu City Regional Government's policies regarding the revitalization of the local wisdom values of the Palu City community are supported by most of the community. This community support can be seen from community participation in creating security and order,

environmental cleanliness, the application of givu for tesala that violates customs, and so on.

The results of data analysis also show the commitment of the Palu City Regional Government to revitalize the values of local wisdom (sala kana (nakaputu tambolo), sala baba (sala mpale), sala Mbivi, and ombo and givu for those who violate customs) in realizing Palu City. as a destination area. This can be seen in the resonance of budgeting policies from year to year in the last 4 (four) years which reached approximately Rp. 25,056,756,450 (Twenty-five billion fifty-six million seven hundred fifty-six thousand four hundred and fifty rupiah).

Based on the things stated above, it can be said that one of the supporting factors for the implementation of the policy of revitalizing local wisdom values is the factor of policy resources, both human resources and financial resources. The facts show that with these resources the implementation of this policy has gone well.

The Implementing Organization includes formal organizations and informal organizations that are involved in implementing policies. Organizational characteristics are the behavior of the agency / institution towards conditions that exist outside and within the institution itself. There are two main characteristics of the bureaucratic structure, namely standard work procedures (SOP) and fragmentation or distribution of responsibilities to several policy areas among several organizational units. "The more actors and agencies involved in a particular policy and the more interrelated their decisions are, the less likely it is that successful implementation will be.

The results showed that the policy of revitalizing the values of local wisdom of the people of Palu City did not yet have a detailed working procedure in the form of a standard operating procedure (SOP) so that the implementer only referred to the guidelines for organizing the kaili customary institution which was regulated in Perwali. The results of the analysis show that the absence of work procedures as outlined in the SOP does not significantly affect the performance of policy implementers. The implementation of the duties of implementing the policy has been going well even though there is no SOP, it is hoped that if the work procedures have been written in the form of SOPs, the implementation of this policy will be better.

Furthermore, fragmentation comes mainly from pressures outside the bureaucratic units, such as legislative committees, interest groups, executive officials, the State constitution and the nature of policies affecting the organization of the public bureaucracy. Fragmentation is the spread of responsibility for a policy area among several organizational units. The more actors and agencies involved in a particular policy and the more interlinked their decisions are, the less likely it is that successful implementation will be. In general, the more coordination is needed to implement a policy, the less chance it will be successful.

Lembaga Adat Kaili as the implementer of the policies appointed as the main implementer and several of its partners such as the K5, 3G and others Task Force, have carried out their respective duties and functions properly. The presence of traditional institutional partners in policy implementation greatly supports the effectiveness of policy implementation.

The results of the analysis show that the ideal fragmentation or division of labor, where each implementing agency has its own segment within a narrower policy area. The characteristics of a policy implementing agency are ideal because each segment is handled by a separate partner agency, so that the acceleration of achieving policy objectives can be more effective and efficient. Thus, it can be concluded that the characteristics of the policy implementing agencies are the supporting factors for the implementation of this policy.

Next, the factor of attitude (disposition) of the implementers. According to Van Metter and Van Horn in Agustinus (2006): "the attitude of acceptance or rejection of policy implementing agencies greatly affects the success or failure of public policy implementation. This is very possible because the policies implemented are not the result of the formulation of local residents who are very familiar with the problems and problems they feel.

In connection with the view above, there are three elements of response that can affect the ability and willingness to implement a policy, namely: knowledge (cognition), understanding and deepening (comprehension and understanding) of the policy. The direction of their response is whether to accept, neutral or reject (acceptance, neutrality, and rejection), and the intensity of the policy.

The results showed that the three indicators of attitude were sufficient, both knowledge of policy substance, positive response, and sufficient intensity to support policy implementation.

The fourth office is the economic, social and political environment. In general, a society that lives in an atmosphere of openness and education, will experience changes towards a more advanced direction relatively quickly, compared to a society that is still shackled by a closed and traditional life. Likewise, the progress of the political environment in the form of high political awareness from citizens to participate actively in every development program carried out by the government, and supported by the maturity of political parties to create a democratic political system so that they are able to articulate the aspirations of their people, will clearly also influence the significant to the progress of development programs carried out in an area.

In the following description, several policy implementations were carried out by the Palu City government, along with community groups who were the targets of the implementation of these policies in order to create order and at the same time foster and maintain local wisdom values. The group referred to is the United Kaili

Youth Forum (FPKB) founded in 2016, Youth Mosques, Church Youth, Hindu / Buddhist youth, Youth Organization, K-5 (Security, Order, Cleanliness, Comfort and Beauty), Traditional Institutions, and Superior Innovation Village. . These community groups work simultaneously in instilling local wisdom values in each group so that the implementation of this policy is carried out effectively.

KeempaThere are two supporting factors as stated above, which are two very prominent factors in implementing the revitalization policy of the local wisdom values of Palu City, namely the resource factor and economic, social and political environmental factors. Adequate factors of human and financial resources provide the greatest contribution to the success of policy implementation, supported by a fairly conducive economic, social and political environment.

Penutup

Kesimpulse

1. Implementationi Palu City's policy of revitalizing the local wisdom values has been effective. This can be seen from the results of the analysis of the 6 (six) variables under study indicate that the implementation of the policy has gone according to expectations. However, in terms of output, the implementation of this policy has not been optimal.
2. FaThe inhibiting factor for the implementation of the revitalization policy of local wisdom values in Palu City based on the results of the analysis of the 6 (six) variables studied showed that there were 2 (two) factors, namely the weakness of the executor's ability to translate the substance of the policy, still weak coordination between institutions. Meanwhile, the supporting factors are the presence of adequate human and financial resources, the characteristics of the executing agent, the attitude of the implementing agency, and conducive economic, social and political conditions.

Saran

1. Score-the values of tolerance, kinship, and mutual cooperation are the local wisdom of the people of Palu City that need to be preserved. Therefore, to optimize the performance of the implementation of the revitalization policy of these values, it is hoped that the Regional Government of Palu City will increase its determination and commitment through fostering, strengthening and developing the values of local wisdom of the community.
2. SebaFor policy makers, the Regional Government of Palu City is expected to be able to optimize the implementation of the revitalization policy of local wisdom values through increasing budget allocations for disseminating shared perceptions of standards and

policy objectives and coordination mechanisms among implementing agencies.

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